

683 1930 plan hatched to kill woman witch; woman chosen to accomplish killing, but sheriff interfered.
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756 Curing.- Curing shaman began using his power to diagnose, suck out disease when approaching middle age. Curing performance constituted all-night ceremony which began after dark; held either in doctor's house, if patient came from distance, or in patient's house if doctor had been sent for. Ceremony open to all who wished to see it; doctor began by singing; some doctors blew puffs of tobacco smoke over patient at intervals, or waved feather-tipped wand over patient while singing; others used plain stick, pointing it at affected spot in patient's body as they sang. In song, shaman called on deer, who came to see patient; "no one except the doctor could see that deer (tohi-l, ordinary term for deer). When the doctor saw deer starting to come he'd sing, 'He is coming, way over the mts.; he is coming close now.' Then he would go outside of the house and Deer would come up to him. Deer gave him something; then the doctor returned to the house. That deer came from Mt. Whitney. After Deer had come, the doctor sucked out the pain from the patient, in the early morning. Only good doctors knew the deer song, and it was the only one they used in curing. When a doctor had sucked the pain out of a patient, he would fall down in a heavy stupor, sweating all over; then his power would help him get the pain out of his own body, and he would show the pain to the people" (SM).
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Doctors did not cut before they sucked (all informants). Sometimes doctor would put piece of jimsonweed over eyes in order to see who was causing patient's illness. When they learned who witch was, they exhorted evil animal sent by witch not to molest patient and thus "sent the animal away" (SM). Most of anecdotal material collected concerning cures had to do with activities of non-Tübatulabal shamans; one curing performance by Jose Chico described briefly in FP's autobiography; several performances by Kawaiisu shamans referred to by FP.

Disease objects either animate, inanimate; MM had had "something black, that looked like a spider, 3/4 in. long, with lot of legs that wriggled as though the thing were alive" sucked out of knee, together with blood; sometimes dry blood, small stone sucked out, or lizard-like objects.

756 Besides being able to cure, good shamans "knew everything" (SM, FP); could divine guilt; locate lost objects; they always knew beforehand when patient was being brought to them (see Autobiography of FP). Sometimes shamans instituted new customs, as when MM's wife, an Owens Valley Paiute, told LT that Owens Valley Paiute shaman had said not to burn clothes that were dirty or worn out, in owner's lifetime, but to have them buried with owner at time of death; LT acted upon this advice and kept pitch-covered clothes she had worn while gathering pifions.
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756 Fees paid to shamans for doctoring range in
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[p. 64(a)]

756 tree." He held a sifter in his hands and shot the
173 tree. When he hit the tree, there was a loud
789 noise, as though a bullet had hit it. He broke
791 the limbs off the tree. And then that white man
believed them.

MAGIC, PORTENTS

789 Magic.- When cloudburst threatened, MM talked
to clouds quietly, telling them, "I'll blow you
away; go away," at same time blowing gently. Any
loud noises made at such time may cause rain. Bad
dreams also blown away (Voegelin, 1935 b, 227).

To throw trap-door spider (hi-lo-giſ) in water
likewise caused rain; as boy MM had put such spider
in pond; old men fished it out, buried it in dry
place; that afternoon it rained, but not heavily;
if spider had been left in pond there would have
been cloudburst.

Boy, young man never ate first kill of deer,
rabbits, birds, etc.; boy's father put piece of
meat from son's first kills on ant hill 3 times
for ants to eat; this made boy good hunter.

789 Although belief that like causes like is im-
773 plicit in foregoing examples of magic, principle
539 does not seem to have been extended into realm of
black magic. That it did, might be inferred from
myth taken in text (Voegelin, 1935 b, 193) in
which it is detailed how keeper of hoarded game,
angry at Wolf's scattering his deer, sang all
night and put Wolf's fur on the end of his staff,
then took the fur and threw it into fire. This
might well be interpreted as an instance of use
of black magic against Wolf. However, in an Eng-
lish version of the same tale, told by same in-
formant, MM, the episode was explained thus.
"When he (keeper of game) sang, he swung that
stick on top of the fire; when he stopped singing
he looked at the end of his staff, but there were
no hairs on the end save Wolf's hairs. And he
picked up Wolf's hair and threw it into the fire;
he was angry; he was looking to see if there were
any deer hair on that staff, because if there had
been deer hair on it, it would have meant that
the deer had all returned to him. He didn't like
to see Wolf's hair on it" (C. F. and E. W.
Voegelin).

● 787 Portents.- If person sneezed suddenly, he knew
someone was talking about him (SM). To hear quail
calling after dark sign something bad happening,
as person, animal being bitten by rattlesnake
(SM). If person starting out on trip saw a coyote,
he turned back, postponed trip until next day, to
avoid misfortune (MM).

When trap-door spiders came out of holes, it
was sign of rain (SM). To dream of killing deer
meant dreamer would kill human being (MM; Voegelin,
1935 b, 217). Man who had killed, skinned deer
left spot without looking back; if he did turn
around, he would see deer where he had made kill,
BEACH ROAD TO RIVER AND TAYO TUNG (MM). A PERSON

If person

- 787 in jimsonweed trance saw another person lacking
276 eyes, nose, leg, etc., it meant latter was going to die. This was why onlookers were afraid of person under influence of jimsonweed (FP). When person swallowed ants, number of ants he vomited foretold how long he would live.

RITUALS

- 788 Three rituals important among Tubatulabal: taking of jimsonweed to gain supernatural assistance, face washing to remove meat taboo, and mourning ceremony.

- 886 Jimsonweed.- All boys, girls past puberty
788 urged to drink jimsonweed decoction in order to
796 obtain long life (ho-nun), but rite not obliga-
276 tory; "if they wanted to, they took jimsonweed; some were afraid to take it. Maybe if they didn't take it they'd die, when sickness came" (SM). Adults also drank jimsonweed to obtain visions; some persons took it several times.

- [887] Group of 5-6 boys, or boys and girls, who were to take drink were put in charge of old man, who took them into sweat house on winter evening, 788 kept them there for 3 nights, days. No speeches 796 made to young people during this time (SM); each morning they were given infusion of plant medicine to induce vomiting, and underwent same dietary restrictions to which person taking jimsonweed for medicinal purposes was subjected.

- During morning of third day old man in charge dug jimsonweed roots; before digging them he addressed plant, saying, "Here I am digging you now; I want you to give these people something when they drink you, so they will have long life." [462] Women never dug roots or administered drink. After roots dug, old man macerated them with round flat stone on metate, put them in large watertight basket filled with water and allowed them to soak for 10-12 hrs. In evening he strained off liquor into cooking basket; around sunset gave it to vision seekers to drink. If 6 persons drinking, about 2 gallons decoction prepared, each person taking one long drink. Decoction caused drinkers to fall into stupor which lasted until about midnight or longer; SM said they were not turned during sleep; FP said they were. When they awakened their eyes "were all red and watery."

- [787] Visionaries fasted entire day after drinking jimsonweed; in 6 days considered to have recovered from effect of taking drug, and could by [262] then drink thin acorn mush; refrained from eating meat or grease for 2 months.

Individuals, either adults or young boys, girls, fasted, drank decoction, either in their own house or in open, in foothills. Often father gave jimsonweed to son or daughter thus; women did not administer the drink.

- 787 While visionary in stupor induced by drug.
276 various animals appeared to him; one such might
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- 787 speak to him; this animal then became visionary's
276 pet (pungul) or life (ho·nun; also used for charm).
776 Not every person who took jimsonweed obtained pet.
Pets might be eagle, chicken hawk, prairie falcon,
duck with twisted bill, any variety fish, rattle-
snake, bear, mt. lion, deer, antelope, rabbit.
Person shared attributes of his pet; if fish ob-
tained, could "swim all day and never be tired";
if deer, rabbit, "one could run fast." Mt. lion
good pet to obtain; one "had to go to the mts.
to get mt. lion; then one would be strong, like
a lion" (MM). Coyote not good to have as pet,
"because he belonged to bad doctors." Deer, bear,
rattlesnake, best pets (SM); deer also curing
shaman's pet. Ghost best sort of life to obtain;
person having ghost of dead relative as his life
"would never die; one man took jimsonweed and saw
a ghost who talked to him; he had that ghost as
his honun" (SM). Ghost not referred to as one's
pet. Bulls, cows, horses never obtained as pets.
[77] Person might have 2 or more pets simultane-
776 ously; MM said person could not kill or eat any
787 species of animal he had for pet, but SM, FP
751 denied this, except with respect to bear. Pets
not inheritable; each person had to obtain his
own. Identity of pet kept secret; "if person
talked about his pet he wouldn't help him" (SM).
Deer, bear gave songs; other pets did not; deer
song not same as deer song shaman used in curing;
persons with deer, bear songs sung these at night,
softly, while sweating. In sickness person might
be visited by his pet, cured by him. All pets,
when they talked to visionary, instructed him how
to make, obtain amulet (takinin), such as bear's
paw (p. 65) or haliotis pendant (Voegelin, 1935
b, 193), which visionary kept secreted about his
person, guarding it carefully from theft, loss;
this amulet endowed with magical properties, made
its possessor invulnerable against misfortune,
hunger, many forms witchcraft. "A person with
takinin didn't need to go to a doctor to be cured;
[77] often he could cure himself" (SM). Person some-
times helped others with his takinin (see Auto-
biography of FP); loss of one's amulet meant loss
of supernatural power; its efficacy could also be
exhausted by use. Power inherent in amulet re-
lated directly to original owner; out of his or
her hands amulet not powerful object.
788 Youths of about 18 or more also took ants to
787 gain power; SM said younger women did not take
ants, not being strong enough, but FP had been
given them. Taking of ants individual matter;
done in wintertime; youth fasted as for jimson-
weed; on third day was taken into sweat house by
either of his grandfathers and about 7 balls of
eagle down, each containing 5 yellow ants, given
him with water, "like pills." When boy's eyeballs
turned red person administering ants knew he had
had enough, and shook him so that ants would bite
him inside. Youth then fell into stupor which
lasted all day; usually regained consciousness in
evening; next morning was given hot water to in-
duce vomiting; "the ants came out alive, in those

788 little balls." In evening grandfather took youth
787 outside, questioned him about what he had seen
in trance; boy told old man what life he had ob-
tained, if any. All youths could take ants thus;
"many of them did" (SM).

787 Youths of 16 or more also fasted single day,
788 in evening swallowed small ball of tobacco and
776 lime, either in sweat house or outside in hills;
276 sometimes animal appeared to seeker, became lat-
ter's pet (SM). FP said younger women also took
tobacco for same purpose.

788 Face washing.- "Little fiesta" or face-washing
765 ceremony (hu-yu-di-l), lasting one day, held by
572 certain survivors of deceased person before they
could eat meat (see section on Cycle of Life);
survivor asked 1-3 persons, preferably unrelated
to him, often "somebody one liked" (FP), who
lived in another hamlet, to enter into recip-
rocal face-washing (ta-gin) relationship with him
or her. Mourner then announced to relatives,
friends that on certain day he would eat meat;
on morning of this day all people from various
hamlets assembled at his house. Baskets full of
shell money were put on display near mourner's
house; during morning "all the people gathered
around, and an old man spoke to them, telling
them so and so was going to eat meat; then that
person's face was washed by his ta-gin, in plain
cold water. After that the jars of money were
handed over to the ta-gin, who might be a man or
woman, or a married couple; they took them, then
all the people and the person giving the fiesta
had a big dinner, and ate meat" (SM). In morning,
or after feast, games played; shamans might hold
contest; toward evening people went home, or
danced at night "if they wanted to" (FP).

Ta-gin relationship reciprocal; a person who
had paid to have face washed "went over and got
his money back" from his ta-gin when death in
latter's family obliged him to have his face
washed. Subject of this second face washing paid
amount equivalent, at least in theory (below),
to sum he had previously received; sometimes he
added "a little bit more" (SM).

Some mourners had faces washed within 2-4
weeks after death of relative, others "did not
eat meat for one year" which FP thought was "aw-
fully long; I don't see how they did it." Sums
paid for face washing varied; after her husband
died FP ate only beans, potatoes, pifions, acorn
mush for 7 months, then paid cousin \$50 to have
face washed; received \$30 later for washing this
cousin's face after latter's husband died; "I
guess she was short of cash that time" (FP).
When 2 of Louisa Salazar's children died at Onyx,
Mrs. Salazar paid Petra Miranda \$50 to have face
washed; in 1932 when Mrs. Miranda's son died, she
paid Mrs. Salazar \$50 in return for same service.
FN had paid \$80 to have face washed after husband
died; SM's son Feles, same amount after his wife
died; SM said that formerly chief or dancer might
pay equivalent to \$100 in clamshell currency for

159 After that he died. The mother of those 2

754 witches up at Onyx had put poison in his coffee.
674 He coughed, coughed, coughed all night; he got
756 thin and died after awhile. A long time after
that wisimlit's daughter-in-law, Tumasa, got
sick; someone went and got Paiute Ramon. Ramon's
friend came over here with him that time; he was
a doctor, too. They were both Kawaiisu. Ramon
worked on Tumasa and she got better. They told
him about the rain machine. Doctors can tell
where everything is; they see everything. Ramon
told SM who had stolen his stepfather's machine.
The thief had been watching Ramon doctor; Ramon
pointed to him and said, "There he is; he's the
one who stole your rain machine." The other doctor
said, "He's right; he knows." Those doctors
know everything; who is making you sick, or if
you are a doctor, too, or if you have poison;
everything.

159 Ramon started to lead that man over to the
756 place where the thief had hidden the rain outfit.
674 Come on, show us where it is," the doctor told
him. The man didn't want to go very much; he
just stopped every little while. My husband was
there. He got mad seeing that man take one or 2
steps and then stop, and he hit him over the
head with a shovel. The man didn't say anything;
he just walked away; he wouldn't go with that
doctor at all then.

425 A long time afterward another man found that
159 outfit; he said he would give it to Steban if he
756 would pay him \$10 for it. But Steban wouldn't.
789 He should have though, then he could make rain
now. The man who found it buried it somewhere
else, in a dry place; it's there now. Bob Rabbit
(a Kawaiisu) can make rain, too, but he says he
doesn't want to make it any more. The people
won't pay him anything for doing it. He says,
"Let the country go dry."

159 But when they had those rain machines there
789 were lots of plants here then. And my husband
252 killed deer all the time; we always had deer meat.
He was a good shot; he had a good rifle. The In-
dians used to use everything in a deer; they'd
put the heart, liver, blood, all the guts inside
the stomach lining and tie it up good and boil
that up; it was fine. We never did that; just
the oldtime Indians, but my mother's brother (a
Koso) used to.

159 When my husband or my mother's brother hunted
782 deer they always gave the mts. beads and tobacco
224 and eagle down; they did that first, then they
could kill all the deer they wanted. They gave
the mts. little pieces of tobacco broken off the
ball.

159 When Legora was about 11 yrs. old, one time
787 my father went over to Jose Chico's. He and
576 Jose got drunk; Jose talked badly to my father.
"You're going on a good road (going to die),"
Jose told my father. He was drunk when he said
it.

159 My father came home. About a month later he
249 started working in the tobacco patch with my
mother; they came down from Canebrake to work in

17. Then I, already wanting to go, woke up with a start. 18. Then I got up at four o'clock. 19. Then I went out far away; when I arrived, I prayed (and) I blew (to get rid of the impurity of the dream). 20. I dreamed a bad one. 21. I blew (the bad dream away). 22. "Nothing, nothing (bad remains)," I say, "everything (is) good; to us nothing (bad) will happen." 23. It is the end.

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18. BULL DREAM

1. While dreaming, I am going along the valley. 2. Then I see cattle. 3. I go and hold my own gun. 4. Then I see the bull. 5. There is not a bull (but) a shaman (assuming the form of a bull); (this) one is wanting to come back to me. 6. Then from there I go down toward the canyon, I am going to the canyon. 7. Then I see the bull in front (of me). 8. Then, when he sees me, he runs away from me because I am holding my own gun. 9. Then I woke up.

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19. DEER DREAM

1. While dreaming, I am going along. 2. I cross the deep canyon. 3. On the other side in the mountains, I ascend the mountains. 4. Then, when I wanted to go out, I tracked the deer in his tracks. 5. Then I went and found many deer. 6. Then they jump about in every direction. 7. Then a big one stands still. 8. Then I shot him; he came and fell down dead. 9. Then I went and saw him; I shot him in his heart. 10. Then I woke up with a start.

11. It is bad to be dreaming of deer; you kill human beings (as a result), so they say. [787]●